



HOLINESS TO THE LORD

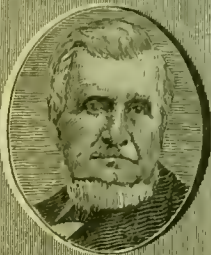
THE

JUVENILE INSTRUCTOR

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Published Semi Monthly
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Education & Elevation
of the Young



GEORGE Q. CANNON,
EDITOR.
SALT LAKE CITY, UTAH.

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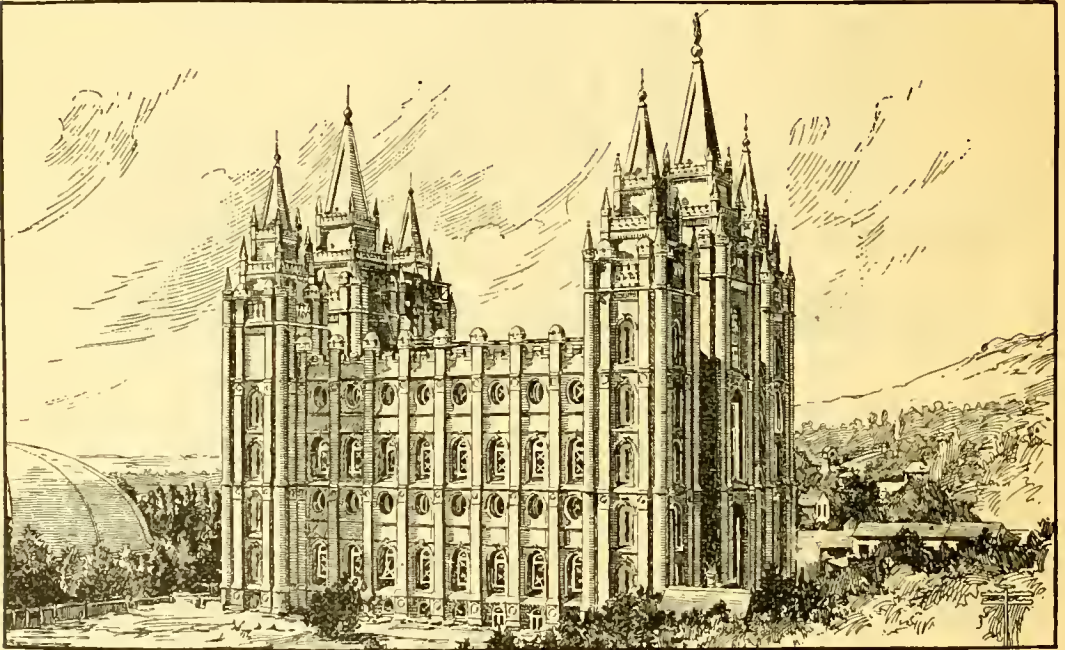
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Organ for YOUNG LATTER DAY SAINTS

VOL. XXVIII. SALT LAKE CITY, SEPTEMBER 1, 1893.

No. 17.

THE ANIMAL KINGDOM.

XVI.

SIXTH BRANCH (*Mollusca*) CONTINUED. GASTROPODS. CONTINUED.

As already stated, mollusks abound in fresh water, and upon the land as well as in the sea. In Utah, as indeed in



Figure 1. Snail shell.
(*Helix albolabris*).

most parts of the temperate zones, several varieties of *Snails* are to be found. Figure 1 illustrates the fragile, flatly coiled shell of a garden snail, and figure 2 shows the animal with the extensible parts of its body protruded. The shell of the snail is in the case of some species too small to hold the entire body, but

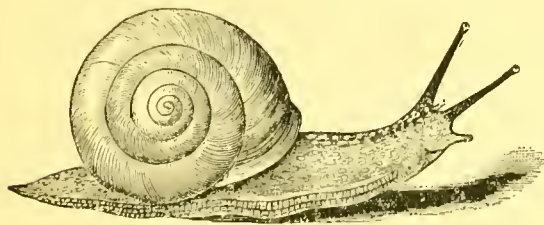


Figure 2. Snail (*Helix*) with body protruded.

it serves to protect the parts that contain the visceral organs. Snails are mostly herbivorous; and in many parts of Europe they accomplish great destruction through their attacks on crops. In

this country they are not as yet feared. In form and color the shells of snails offer a wide variety.

The practice of eating snails, still followed in France and some other European countries, was once very general, particularly in the days of the Roman Empire. Early writers tell us of the esteem with which these slimy mollusks were held by the gormands of those days. So great was the demand for snails in the time of Pliny, that snail-parks were



Figure 3. An American Slug (*Limax fluvius*).

maintained, for the rearing and fattening of the creatures, and the art was carried to such perfection that the producers claimed the ability to develop any desired flavor by judicious feeding with wine and aromatic plants. At one time snails formed an essential part of funeral feasts.

The *Slugs*, figure 3, form another strange division of the mollusks. Here we find a large fleshy mantle covering the front and upper parts of the body; but no external calcareous shell is apparent. Slugs love damp and shady retreats, in which they can hide themselves during the day; they feed mostly at night, and consequently are less familiar to ordinary observers than are snails. Wherever they go they leave a trail of

slimy mucus, by which their course may be traced. This secretion of mucus may be used, particularly in the case of

may have climbed in search of fruit. Under such conditions a quantity of mucus is produced, and this by the slug's descent is drawn out into a thread, and so the creature lowers itself to the ground, much as a spider would do by spinning a line of web. In the Old World, slugs and snails are classed together as destructive mollusks. One of the most interesting American species is shown in figure 3.

Returning to examples of marine gastropod shells, we must not neglect the *Volute* family, several distinguished members of which are shown in the accompanying sketch, figure 4. The

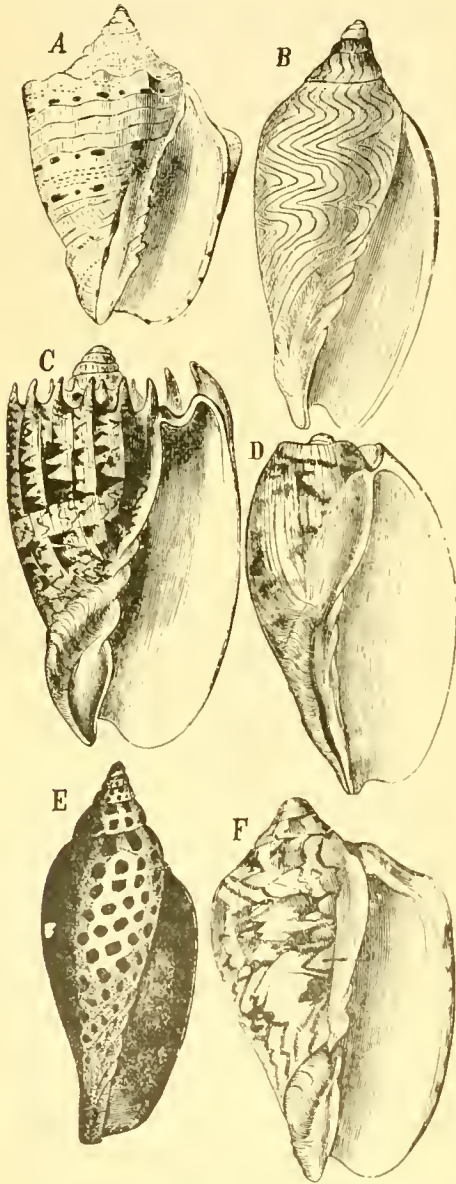


Fig. 4. A Group of Volute shells. A, *Voluta musica*; B, *Voluta undulata*; C, *Voluta imperialis*; D, *Voluta cybium*; E, *Voluta jimonica*; F, *Voluta scapha*.

small slugs to assist the creature in descending from any elevation,—such as the branch of a tree to which the slug

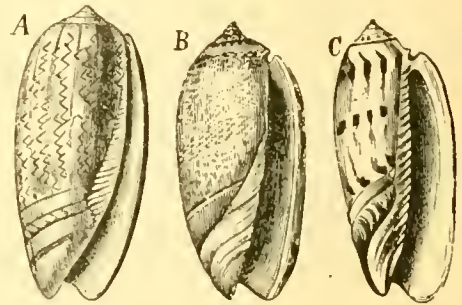


Fig. 5. A group of *Oliva* shells. A, Purple Olive (*Oliva porphyria*); B, Rainbow Olive (*Oliva terisus*); C, Red mouth Olive (*Oliva erythrostoma*).

name means literally "turned" or "rolled," and has reference to the general appearance of the shell. These mollusks live in the shallow parts of the warmer seas; and may frequently be captured on the beaches when the tide is out. The volutes are predaceous creatures, feeding upon other mollusks and small animals of many kinds. The shell is thick, with a comparatively short spire. In the figure a group of volutes is represented. A is the *Musical Volute*, so named from the lines and dots upon its surface resembling written music: B, the *Wavy Volute*, the name having reference to the fine lines on the exterior. C, one of the finest of the group, rightly called the

Imperial: D is the *Cymbium*, with a spire shorter than usual. E is the beautiful *Peacock Volute*, exhibiting brilliant orange spots on a white background; F is the *Boat Volute*.

and a pair of retractile tentacles, each with an eye at its middle. They are capable of fairly active movements, and

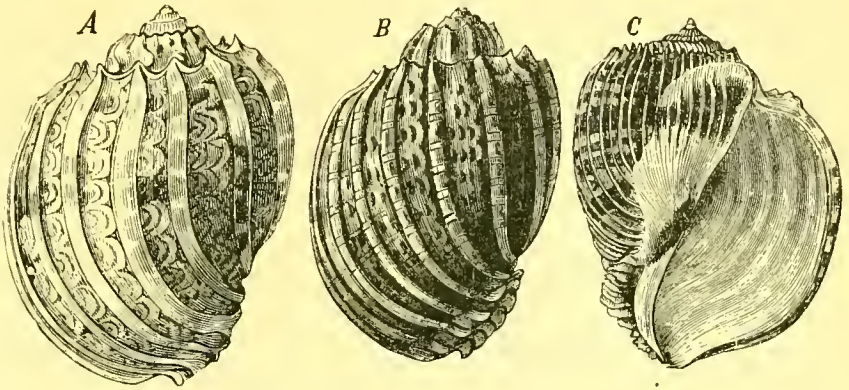


Fig. 7. Harp shells. A, *Harpa ventricana*; B, *Harpa articularis*; C, *Harpa Imperialis*.

Another family of favorites with the conchologist and the collector of curios is the *Olive Shell*, named from the resemblance or shape of the smaller species to the olive fruit. They possess a smooth porcelain-like surface, with a

have strong carnivorous tendencies; indeed they may be caught with fish or meat bait. Of the olivas there are about eighty living species all inhabitants of tropical seas. Figure 5 illustrates three species.

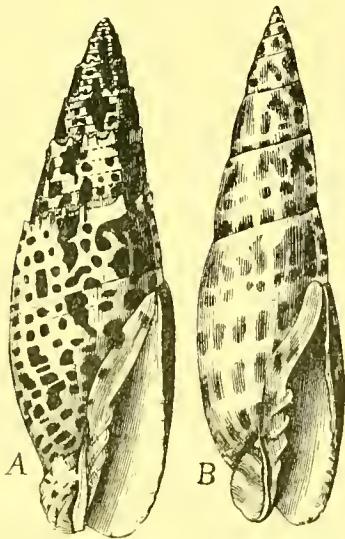


Fig. 6. Mitre shells. A, *Papal Shell (Mitra papalis)*; B, *Episcopal Shell (Mitra episcopalis)*.

variety of very delicate coloring. The foot of *Olive* is large, and consists of two tubes; the creature also possesses a long siphon, an extensible proboscis,

Mitre Shells, sometimes called *Bishop's Shells*, (figure 6) derive their name from a resemblance in outline to that of the bishop's mitre or official hat. They present a contrast with the short spired olive, and related species. The mitres have thick, long shells, with well developed spires. The exterior is usually decorated with numerous colored spots, producing a pleasing variegated effect. The kinds shown in figure 6 are typical; the names savoring of churches are mainly due to their colors and shapes. The *Episcopal* is probably the commonest of the genus; it possesses orange and reddish spots, and is susceptible of a high polish. The *Papal* shell is marked by numerous knobs on each whorl. The animals are quite active, and usually feed at night, hiding themselves during the day. When alarmed they emit a

purple fluid, of disgusting odor. One species is found in Arctic seas; but with this exception the *mitres* are all tropical or semi-tropical in habitat.

The *Harp Shells* are so named from the resemblance between their prominent ribs, and the cords of the instrument of the same name. There are in all but

unable to retract its body within the shell, it will cut off a piece of its large foot by bringing the soft parts across the sharp edge of the shell. In figure 7 A represents one of the commonest forms: the *Big-bellied Harp Shell*; B, the *Articular Harp Shell*; and C, the magnificent *Imperial Harp*.

The *Murex* or rock shell family next claims our attention. This family in-

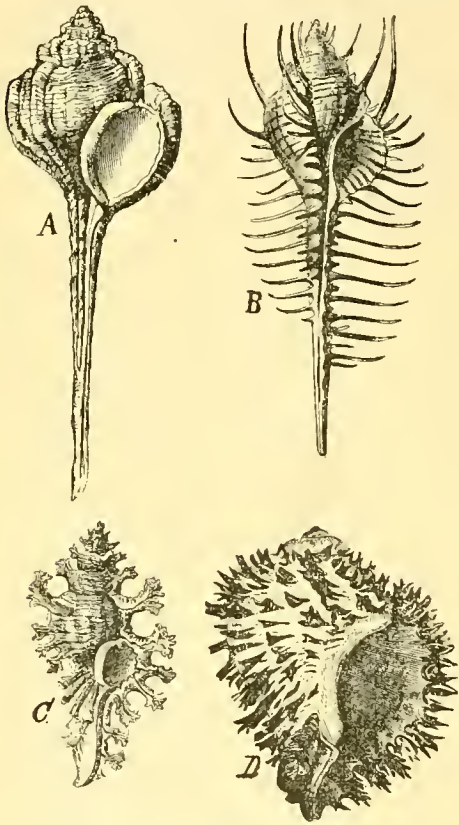


Fig. 8. Murex shells. A, The Water Drawer (*Murex haustellum*); B, Venus's Comb (*Murex tennuispina*); C, Rose Murex (*Murex palma rosea*); D, Root Murex (*Murex radix*).

nine species known, though specimens are comparatively common, as the number of individuals is great. The aperture is large, and the interior of the shell is roomy; yet the fleshy tenant is oftentimes too big for its home. It is recorded of these mollusks that if a specimen be captured and find itself

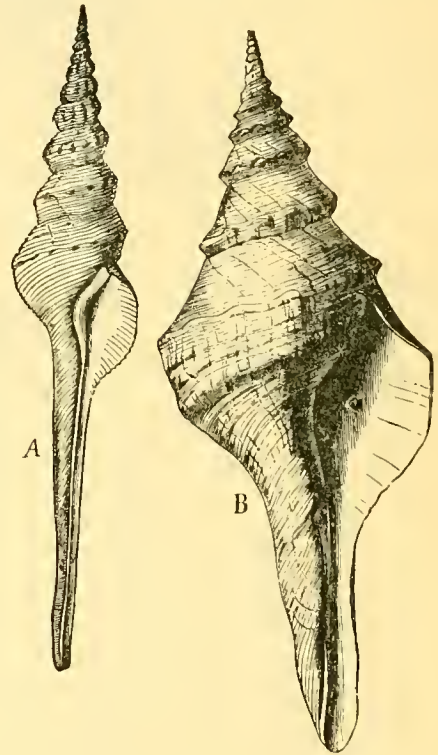


Fig. 9. Spindle shells A, Distaff Shell (*Fusus colus*); B, Trunk Shell (*Fusus proboscideiformis*).

cludes many species of widely varying form, resembling one another so little that it is almost impossible to give a concise definition to the group. As to the distinguishing characteristics of the shell, there is usually present a well defined anterior canal, which in some species is of great length. This will be understood by reference to A and B figure 8. A is the *Water Drawer*; B, the

Spiny Murex, sometimes called Venus's comb; C is the *Roscleaf Murex*, and D, the *Root Murex*, all named from the appearance of the appendages.

Nearly all of the shells of this family are marked along the whorls with projections such as spines, or other ornamentations. It is believed that each alternation between rest and growth in the development of the shell is marked by the production of some such irregularity.

All species of *murex* have fairly long siphons, broad feet, well developed eyes, which are situated at the base of the tentacles, and hard, horny opercula. They are inhabitants of the tropical seas. It was from this family of mollusks that the ancient dye, the far famed purple of Tyre, was produced. The peculiar pigment is secreted by the mollusks in very small quantity, and the process of collecting it must have been tedious.

The *Spindle Shells* (*Fusus*), possess but comparatively dull colors; but they usually present very regular and graceful forms, which command our admiration. The canal is long; the spine is composed of many whorls and the oper-

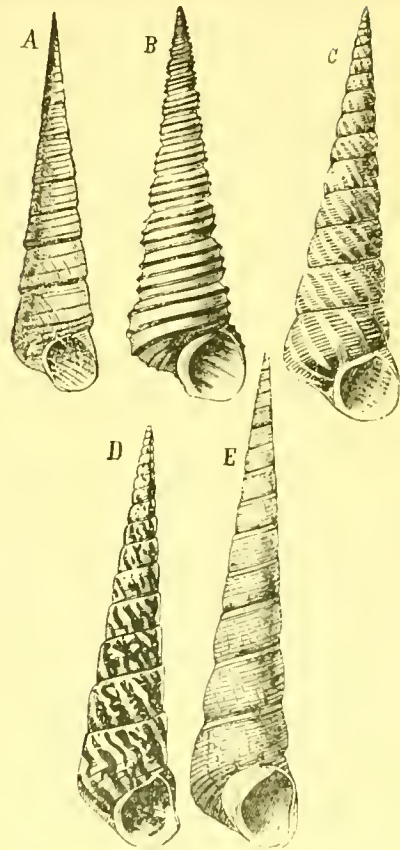


Fig. 13. Turritella or little tower shells. A, *Turritella imbricata*; B, *Turritella angulata*; C, *Turritella sanguinea*; D, *Turritella guineana*; E, *Turritella brechea*.

Of the *Buccinum* family the *Whelk* is an important representative. This is illustrated in figure 10. The fleshy body of this creature is prized as food in England; but in this country it is not generally counted edible, though great numbers of the animals exist on our Atlantic coasts.

Of the allied *Pyruca* genus we may consider the example illustrated in figure 11. This mollusk deposits eggs of peculiar appearance, the ova being con-



Fig. 11.
A *Pyruca* Shell (*Spolyptus*).



Fig. 12.
Periwinkle (*Littorina*)



Fig. 10.
Common Whelk.
(*Buccinum undatum*)

culum is oval. Figure 9 shows two interesting forms.

figure 11. This mollusk deposits eggs of peculiar appearance, the ova being con-

tained in membranous sacs, which are attached to a ribbon or cord, two or three feet long.



Fig. 14. Worm Shell (*Vermetus lumbricalis*).

The *Periwinkle* (*Littorina*) is a tiny gastropod (figure 12), likewise eaten in Europe. It must surely be prized on account of its flavor rather than its qualities of substantial nutriment; for it is of very unsatisfying size. Periwinkles are cooked in

boiling sea water; the bodies are then picked from the shells by means of pins.

The *Turritella* or *little tower shells*,



Fig. 16. Top Shell, with living tenant, (*Trochus zizyphinus*).

sometimes called *screw shells*, suggest by their outward appearance a winding stairway running to a point at the top. The whorls may be smooth or fluted; the markings on the shell are very varied but always beautiful. Figure 13 shows five common species. The *Worm shell*, represented in figure 14, suggests a turritella shell that has been partly uncoiled. It is an inhabitant of the shores of the West Indies.

The *Cone Shells* constitute a numerous family, including some truly elegant forms. Figure 15 illustrates a few typical species, each named from the suggestive markings upon the exterior. The cones and their kindred are predaceous creatures, with a disposition to fight if interfered with. Their bite is said to be poisonous, the irritant effect being due as it is supposed to the teeth breaking off and remaining in the wound.

Figure 16 shows the *Top Shell* (*Trochus*) with its living tenant. The shell is pyramidal; rich in nacre on the interior, and beautifully decorated without. About two hundred and fifty

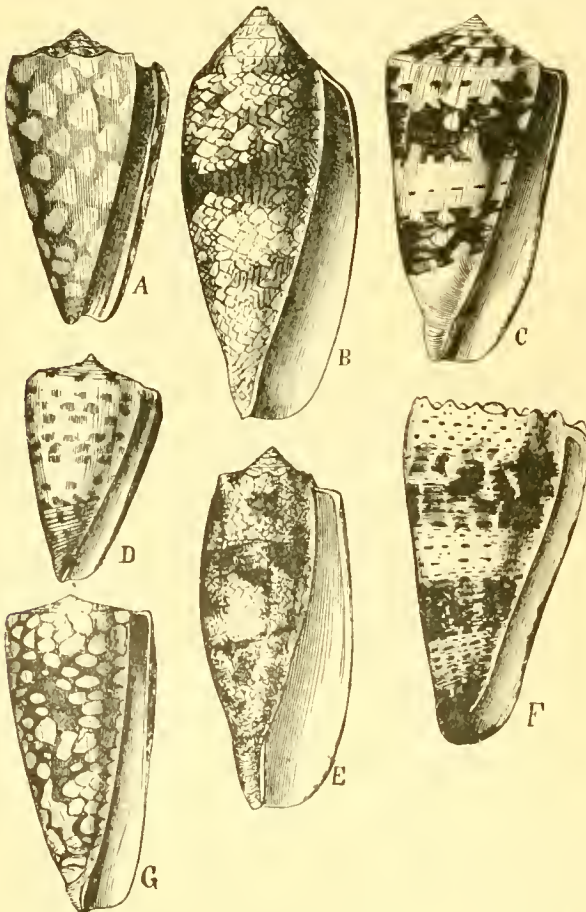


Fig. 15. A group of Cone shells. A, Marbled, (*Conus marmoreus*); B, Woven, (*Conus textilis*); C, Admirable, (*Conus ammiralis*); D, Tessellated, (*Conus tessellatus*); E, Map, (*Conus geographica*); F, Imperial, (*Conus imperialis*); G, Noble, (*Conus nobilis*).

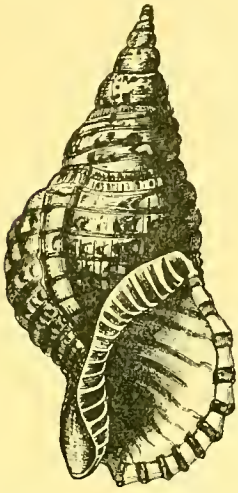


Fig. 17. Sea Trumpet,
(*Triton variegatum*)

This particular variety is known as the *Sea Trumpet*, being often used in the construction of horns. It may reach a length of fifteen inches.

J. E. T.

TOPICS OF THE TIMES.

Our Financial Troubles.

JOHN the Revelator in the 18th chapter of Revelation gives us a description of the fall of Babylon and the effects which should follow its fall. His description of the sorrows that the merchants of the earth should feel because of its downfall, and the consequent loss of trade by which they were made rich, is very graphic. There can be no doubt, on the part of the Latter-day Saints at least, that all that John predicted concerning Babylon will come to pass. There is no improbability about this. The events of the past few months show how easily such a downfall as the Apostle John describes could be brought about and disaster fall upon the nations of the earth. Never before in the history

of our own country has there been such a condition of affairs witnessed as now exists. The nation has been smitten by a great calamity, and the ruin of fortunes and the breaking up of business enterprises are heard of all over the land, east and west and north and south. All sections of the country seem to be involved in the calamity. Money has become so scarce that it has almost disappeared. It has nearly ceased to circulate. It has gone no one knows where. Men who esteemed themselves wealthy a few months ago find themselves now on the verge of beggary, and it is beyond their power to meet their obligations. That which they have they cannot sell unless at a very great sacrifice. Property of every kind has shrunk in value, and in many places it is impossible at any sacrifice to raise money with which to meet obligations. All this shows how easily the fulfillment of the predictions of the prophets concerning Babylon and her downfall can be brought about. Scarcely a year has passed since our country seemed to be on the floodtide of prosperity. Upon the surface everything appeared prosperous, business flourished, at least to a considerable extent, money was comparatively easy, and there was scarcely a sign to indicate the approach of the trouble from which the people are now suffering.

The Latter-day Saints, as well as others, are caught by this storm which has so suddenly broken upon our nation. I think myself that it will prove a profitable lesson to us, and in the end that which may now appear to be a great misfortune will prove a blessing. The condition that exists compels everyone to call a halt and to examine the position that he occupies and the course he is pursuing. Where men are in debt it may prove a warning that will never

be forgotten, for the lesson will be impressed upon them by the losses which they must sustain to meet their engagements. The people have been, to some extent, living in ease without seriously considering the different obligations they were incurring. The shock which we are now receiving, though rude, will cause everyone to live more economically and to endeavor to keep out of debt.

The Latter-day Saints have had copious teachings since we came to these valleys against the incurring of debts. The teachings in the school of the prophets were very emphatic upon this subject, and the people have been thoroughly warned to keep out of debt, or, in other words, out of bondage. But many of us have forgotten these lessons. The man who borrows and puts himself under obligations to his fellow-man is to that extent the slave of his creditor, and when short of funds and unable to meet his engagements he is often compelled to submit to humiliation and be goaded by those whom he owes. It is a most painful position for a sensitive man to occupy to be in debt without the ability to meet his obligations when they are due. The Latter-day Saints have been taught that when they borrowed they should be sure that, when the time came for the payment of the debt, they would be in a position to liquidate it. Many who are now in debt, and who are being pinched and threatened with disaster, thought when they borrowed they could easily meet their engagements; they had plenty of means; but here is the difficulty now, money has almost disappeared, and property of all kinds—stocks, real estate, horses and cattle, agricultural products, etc., which possessed fixed value, have almost lost their value and can scarcely be sold at

any price for cash. It is the cash debts which are bringing trouble and which are likely to prove ruinous to very many all over the country.

The people who are now out of debt are in a most favorable condition. They can pass the night in quiet slumber without being tormented with the knowledge that they cannot meet their obligations. They can enjoy their food, their clothing, the comforts of their homes, without the reflection that, if their debts were paid, they would be stripped of many of these surroundings.

One of the effects likely to follow this extraordinary condition of affairs is that the people of this Territory will have their attention seriously drawn to the business of manufacturing at home. Already expressions are made by persons who have some interest in stocks of various kinds to the effect that they are losing confidence in stocks. They now say that if they had money to invest, they would prefer having it in real estate or in branches of home industry. The cultivators of the soil at the present time occupy, in many respects, the best position of any others in the community, for though they may not have much money, they have those things which are most essential to their well-being. There are few farmers who do not have cows and poultry, and if they raise grain and have a supply of flour and other articles necessary for the table, with plenty of milk and butter from their cows and eggs from their chickens, they can contrive to live very comfortably.

While it is true that there has been a great increase of comfort of late years among the people of the Territory, and a great many articles have been within easy reach and at a low cost which could scarcely be obtained at any price before, many of the people who have worked at

daily labor and are dependent upon it for their sustenance have not prospered in some directions as well as they did in former days. There was a time when workmen could draw but very little money and very little store pay on their wages; but they could get a city lot, and perhaps building materials, and could arrange for the payment of workmen out of the pay which they had accumulated, through not being able to spend it as they would money. There are very many people who now own their own lots, and houses and improvements that were obtained in this way. They could not draw their pay and spend it weekly as many do in recent years; but they were compelled to let it accumulate either in the hands of their employers or in some form in their own hands. In this way by planning and contriving and making exchanges of various kinds they have obtained sufficient means, to build these homes.

Where money is constantly paid to working people there will be a somewhat large percentage of them who will not save. Money is so easily spent, and there are so many objects which are thought to be necessary, that almost unconsciously to themselves their earnings pass out of their hands, and they barely live without saving anything, or very little at most, for the time when work may fail or ill health may require a suspension of labor.

As a people and as individuals we should profit by the lessons which our present experience is giving us. We should recall the teachings of the past and apply them in our lives. There has been a clearly defined policy embodying the highest wisdom pointed out to the people of this Territory. Men who have occupied the position of leaders, while not called statesmen,

have exhibited statesmanship of the highest order, and have taught the people the highest truths concerning the best methods of life.

The Editor.

NOTABLE INCIDENTS OF MISSIONARY LIFE.

My Samoan Experience.

WE had been at Aunuu since our return from Tutuila some three or four days when Brother Kapule and I were appointed to labor on the island Tutuila. Kapule was a Sandwich Island native missionary, having been called from the Sandwich Islands. He had been a member of the Church some thirty-five years, and was considered one of the best native speakers on Hawaii, but being now about sixty-five years of age, the Samoan language was very difficult for him to learn. I can never forget our first month or so together. We could scarcely speak two words understandingly to each other. I couldn't speak Hawaiian and he could not speak but a word or two in English.

Only those, too, who have been in like positions can know how embarrassed we would feel on entering a village and not be able to converse with the Samoans or with each other. They could tell by our actions that we couldn't talk to each other. Yet to me it was the best possible school I could have been placed in. I simply had to talk native, and I've often told our Elders since that to talk the language as a native does one must be left among them with no one but natives as companions.

Kapule being so many years my senior, it was interesting to me to listen (after we could make each other understand) to his accounts of early Church

history on the Sandwich Islands, and more particularly so regarding his own conversion. We would walk between villages, sometimes quite a long distance, without anything to eat, and the poor old, white-haired brother would get completely exhausted, so on coming to a nice small stream of cool water we would "cool off" by resting in the shade of a huge banyan or some other equally beautiful forest tree, through whose branches the burning rays of that tropical sun never penetrate; and there, while disturbed alone by the sweet chirrup of the forest songster, and letting our eyes feast on the broad ocean, like a world of blue before us, he would tell me of how he persecuted the Elders when a young man and with tears in his eyes he said Brother "Puknniabi" (Geo. Q. Cannon) was one of those Elders. His hatred was so strong and of such a character that his sleep was disturbed. One night, however, when he did get to sleep a voice called him, and on awakening and seeing no one he roused his wife and asked if she had either called him or had heard anyone. She of course answered "No," and they were both soon asleep again.

The voice, however, called him a second and a third time, and while his wife was remonstrating with him for being so foolish as to think anyone called him, the voice called again and in his wife's hearing he was told not to persecute the Elders, but to go at break of day and be baptized. The voice was never heard more, but it so convinced Kapule that he neither slept, ate or drank until he was baptized. He has been a shining light among the Hawaiians ever since.

We had been on this island some two months or so when Brother and Sister Dean moved over and lived in one end

of a small native hut in the village Alao. The hut was possibly twenty-five feet long by ten feet wide. A small family of natives lived in the other end. Fancy the unpleasantness of condensing bedroom, dining-room, kitchen, bath-room etc., etc., in the small space of ten or twelve feet square!

Bother Kapule and I had also made acquaintances further down the island, and as two Saints lived at a very nice village called Vatia, which was immediately over the hill from Pago Pago harbor, where large vessels sometimes anchored, we soon made arrangements to get a piece of land on which to build a mission house for Tutuila. Brother and Sister Lee and Brother Beesley joined the rest of us and we all, save Kapule who staid at Aunuu, went to Vatia to build a house.

We all lived in a round native hut, about twenty feet in circumference. We had expected some difficulty in getting a house to occupy, as when we first arrived, we staid with our brother and sister, which did not altogether please the Catholic and Protestant chiefs, and the Saints' house was too small for us; but as was always the case when in difficulty or in great need, the hand of the Lord removed obstacles which appeared insurmountable.

The natives were sharp enough to ask high rents for the use of their houses. Affairs were very much changed, however, one day when the report of war was sounded. Natives came and wanted us to occupy their huts and lands, simply to protect them from the ravages of their enemies, whom they were told were soon to devastate their pretty little village. Of course we didn't want to take sides for or against either party, but finally we thankfully accepted one nice hut and adjoining land, with the

promise that we would do what we could to protect the place. A few days elapsed, and all at once the report came by a fleet-footed messenger that the enemy was upon the village. The peaceful village was soon a scene of confusion, and it was the reverse from pleasant to see the old, old folks part with their children, and grand-children, and seek the thickly wooded hills for refuge, while the able ones were soon in boats, canoes, etc., and off for other villages.

Just at dawn the enemy rushed into the almost forsaken villages, and amid shouts and yells they burned houses, cut down trees, and killed pigs, dogs, cats and chickens until they reached the hut we occupied. Here they relighted their torches and rushed in, ordering us out so they could burn the house. While we were very much frightened at their war-like dress and otherwise wild appearance, we acted coolly, and finally got them quieted down with the promise that they might take away their steal in our boat. We saved the house and part of the land, but never cared to have this exciting bit of realistic experience repeated.

After much hard work we built a 20x40 foot mission house of cocoanut wood, with no tools save two axes and two native adzes. Before our house was quite completed we made the exciting and important boat voyage of our entire mission. There was a native by name Ifopo, who lived on the island Upolu, and who had been a member of the Church in Manoa's early day. He wrote and very much desired us to visit him. We were anxious to open up branches on the large island Upolu, so finally made arrangements to go in our small boat, although the distance from Vatia to the nearest point of Upolu was about sixty-five miles. We knew it a venture-

some journey, as we could get no native pilots because of the war having broken out. The trip proved to be much more hazardous than we anticipated, as our boat was but twenty-two foot beam, and our lack of experience in boating and not knowing scarcely where we were going, added, as we afterwards learned, to the danger of such a trip.

We thought by leaving Vatia at midnight we could reach Upolu with a fair breeze by the following night. Accordingly, as the full moon rose above the eastern hills, we (Brothers Dean, Beesley and I) bade an affectionate good-bye to those remaining, and quietly rowed out and over the breakers to sea. We had scarcely left land when a strong breeze blew up in our favor, and with all sails set we seemed to glide along at a rapid rate. We soon learned that our small boat could scarcely cope with the monstrous white-capped swells, which would often break over the sides and almost submerge us.

It was a long night to us, and a more wierd scene cannot be pictured than when beautiful day did come and we had lost our bearings. Standing close to the creaking mast, with the wind whistling through the rigging, we scanned the horizon for only a speck that would develop into an island, but all in vain. As is the case also in the early morning, the wind started up afresh, and kept one of us bailing water all the time lest we should founder.

We had prayers, and felt somewhat easier, but looked in vain for land, until finally the haze we had taken for the horizon rolled itself curtain-like to the heavens, and there to our unbounded joy lay the island Upolu in comparatively plain view. We soon discovered that we were a long way off our course, as the island now lay away to the north,

and had the day been dull and cloudy we might not have seen the island. We at once veered round and headed for land, which we reached, entered the reef and anchored at 1 o'clock p.m. A native rowed out in his canoe, and we asked about Ifopo, who we were told lived close by, but he had gone to the seat of war.

Our objective point now was Apia, the capital of Samoa; so after resting we again set sail in the direction that the native indicated. We understood the distance to be about twenty-five miles, although the native told us it was about two miles down the coast. They have a word for mile, but know little of its meaning; yet they can tell quite accurately the distance of one place from another by the position of the sun when they leave and arrive at different points.

We sailed after and passed a number of native boats loaded with vegetables and food for the natives at the place of battle. The wind blew direct from land, and when we neared the coast the wind seemed to die out until we came opposite a long gulch, where it seemed waiting for us. Down the "catspaw" tore the wind like a cyclone, and in less than a twinkling our boat was blown completely over and we and all were in the sea, about a quarter of a mile from shore, but between us and shore rolled the dreaded breakers. We were all good swimmers, and helped the natives, who, on seeing our misfortune, hurried to us, and with our aid righted the boat. We were some two hours in this dangerous position, and lost all our food, which consisted of oranges, bananas, cocoanuts and kalo. We managed to hold to our satchels and trunks, and but for the damage done by the sea water, our clothing was unin-

jured. We were afraid, however, that we should have another capsizing, with none to help us. We couldn't find Apia that night, so passed the tedious hours in our boat. The next morning we could see the masts of the seven huge men-o'-war in Apia harbor, and we were *then* observed as we went by them. We knew no one in the small seaport town of Apia, and therefore had to seek a lodging house. As we hadn't heard from home for several months, our funds were very low. We explained our very embarrassing condition to the hotel man, and he hesitatingly allowed us three to occupy one room instead of three. Our next difficulty was to get food. We had to make a can of salmon and a few sea biscuits serve us for a day.

Our prayers for relief, however, were not in vain, for a few days later a Mr. Moorse (an American store keeper) kindly proffered, without our asking, the use of a loft over a barn and slaughter house. It was small, and so full of openings that we could scarcely burn a candle at night: yet our rest on the hard boards of the floor was sweet indeed. It was here we witnessed the wrecking of those beautiful men-o'-war, which caused a loss of the lives of over two hundred brave and helpless sailors, as a result of that terrible hurricane which visited Samoa on the 14th, 15th and 16th of March, 1889, commencing only two days after our arrival in Apia, of which I will write in my next.

E. J. Wood.

TRUE COURAGE.—That man is only truly brave who fears nothing so much as committing a mean action, and undauntedly fulfills his duty, whatever the dangers which impede his way.

... THE ...

Juvenile Instructor

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, SEPTEMBER 1, 1893.

EDITORIAL THOUGHTS.**The Value of Records.**

OO great an estimate cannot be placed upon the value of sacred records, records such as the Bible, and Book of Mormon. The Latter-day Saints are making sacred records very fast. The history of God's dealings with His people in ancient days are always perused with profit by the generations of men, and in like manner our records will be perused by our children with deep interest, and they will value them highly. Lehi, before he left the old world, was commanded to send back to Jerusalem and obtain the records which were on the brass plates in the hands of his kinsman Laban. There was a wise purpose in this, for if these records had not been obtained there would have been danger of his descendants losing the knowledge of their origin and of the great works which God had performed in former days. The Zarahemlaites fell into idolatry because they did not have sacred records with them. In fact, they almost lost the knowledge of the language of their fathers through their not bringing with them written records.

It is a characteristic of civilization to preserve the thoughts and deeds of great men, that future generations may have the benefit of their experience and knowledge. This has been done for us in the Bible and the Book of Mormon. Who can read the Bible and the mighty works which were done by the servants of God as recorded there without hav-

ing his faith strengthened? In reading it the question arises: If the Lord performed for man in ancient days such works as are there recorded, why should He not do the same in our day?

When the Elders have been on missions and have found themselves in want of various articles the reading of the Old and New Testaments and the Book of Mormon always has had a cheering effect and given them courage to persevere. They have learned from those records how others had been sustained and delivered by the power of God, and their faith has been strengthened by the perusal of the manifestations of God's kindness. But it is not only the Elders who have derived benefit from these records. The Latter-day Saints generally have had no end of comfort and strength in their times of trial in reading the sacred records which have come down to us. The precious promises which God through His servants has there recorded have come as balm and consolation to the afflicted. By reading of the scenes through which others have passed and the deliverances which have been wrought out for them, every afflicted soul has been cheered and encouraged.

God's covenant people have often been surrounded by danger and threatened with destruction, but when they have humbled themselves before the Lord and repented of their sins and called upon Him in mighty prayer, He has never failed to extend succor to them, and they have been delivered. Future generations will read about the trials of the Church in our day, and of the many dangers with which it has been threatened, and how frequently it has seemed that its destruction was inevitable; but they will find consolation and strength, if they are in trouble, by

reading how wonderfully, through the power of God, the Church has been saved.

At the present time the Latter-day Saints are called upon to encounter trials differing in many respects from everything they have ever known. They have had their property in many instances taken from them or destroyed by mobs; but now some are threatened with a loss of all they have for other reasons. How comforting it is to know how the servants of God in other generations have felt under equally distressing circumstances. Take, for instance, Job. He was a man of wealth and consideration. He was surrounded by plenty and was rich in this world's goods, in children and in friends. The Lord permitted these to be swept away from him. He lost his children. His substance melted away, and he was reduced to a most abject condition. He was covered with boils and sat in the ashes, poverty-stricken, diseased and helpless. Many men would have thought themselves forsaken of the Lord, and would have given up in despair. Not so with Job. He preserved his faith and was a pattern of patience. No murmur against the Lord or His providence escaped his lips. Nothing that his friends could say, though they judged him unjustly, could move him from his patient self-possession. "The Lord giveth, and the Lord taketh away. Blessed be the name of the Lord" was a sentiment that fell from his lips. Because he was afflicted and stricken he did not lose sight of this truth. Another of his expressions was, "Though He slay me, yet will I trust Him." Sublime confidence in the justice of the Lord! And in thus expressing himself he proclaimed his full recognition of the Lord's right to do with him as He

pleased. He had created him and placed him upon the earth. All that he possessed the Lord had given him, and he saw the providence of the Almighty in taking it away from him. He knew that his children would not have been killed, nor his property been stolen, nor himself been smitten outside of the knowledge of the Lord, and he accepted his misfortunes with the feeling that the Lord had suffered them to come upon him for a wise purpose, and that He would overrule them for his eventual good.

The lesson furnished by this great man's life is a profitable one. Every one who contemplates it in the right spirit can receive benefit from it, and so it is with all the precious records. They are full of illustrations of the mighty works performed through faith and the wonderful kindnesses which God extends to those who serve Him. For this purpose alone the Bible and the Book of Mormon have a value beyond price. In days of trial and temptation what a great comfort is to be derived from perusing them, how they strengthen faith, how they exhibit God's power and willingness to hearken to and to help His faithful children! In the days of famine He could increase the meal in the widow's barrel and the oil in her cruse, that neither she nor her child nor the Prophet of God whom she fed should go destitute for food. In the days of Israel's extremity He could send them quails to eat and manna from heaven. His servants at His command could bring forth water from the flinty rock. He could make a way through the Red Sea, and through the River Jordan for His chosen people to pass dryshod. The record of the wonderful deliverances which His people received at His hands is clearly set

forth in the record contained in the Book of Judges, and in fact throughout the whole book. Illustration after illustration is given by the servants of God, so that all who read might know of the mighty works which the Lord had performed.

Faith has been growing in the hearts of the children of men, since the revelation of the gospel, and the restoration of the priesthood. It had almost died in many men, but the Lord has restored it again to His people. Through its power many mighty works have been done in this day and age, and as the faith of the people increases, still mightier works will be done, until all the words of the Lord concerning the last days will be fulfilled.

A BABE IN A MANGER.

WHEN a sick baby calls for gingerbread, it is plain that something is going to happen, and when Baby Becket, on the very threshold of eternity, tarried and cried out, and at length contrived to make her wants understood, and clutched the dirty crust that Tommy brought up out of his pocket, and munched it like a little starved raven, everybody knew that she was going to get well.

Great-grandmother Becket declared that they all spoiled the baby that summer; but she did not say so much about it after she herself was caught in the act of giving the baby forbidden sweets. But great-grandmother Becket was not far from right. The small creature had come so near death that spring, that no one could bear to reprove her or to speak harshly to her, lest the little feet should again grow weary, and the little face pale and fade, as they had so lately seen it. So it came about that little

Miss Becket's feet walked into new mischief day after day, and the little pink fingers left few naughty tricks untried, from picking the embroidery out of the tidies and pulling over vases in the parlor, to teasing Juno's puppies and rifling the choicest plants in the flower garden.

But one day Baby Becket was lost.

There could be no doubt about it. They had all seen the wee figure toddling through the garden but a few minutes before, and the next instant, as it seemed, she had faded from sight as surely as if the earth had swallowed her up.

Of course they knew that it would only be a question of a few minutes before they would find her. Grandmother Becket was sure of this, so sure that she gave a sniff of scorn when one of the young aunts burst into tears; but what made the old lady lean so heavily on her staff, while she took off her steel-rimmed spectacles and wiped them with hands that trembled?

They hunted the house, from cellar to garret. They looked in all the closets, and in the clothes hamper, and even opened the door of the little hole under the side porch where the gas meter was kept. They searched the garden, and lifted the trailing branches of the honeysuckle, and parted the drooping boughs of the heliotrope bush to see if any small figure was curled up on the bed of dead leaves beneath. They found traces of the little one everywhere. Some tall hollyhocks were broken down, and their pink and corn-colored blossoms lay scattered over the ground. A small tin wagon, with a china doll for a passenger, was overturned in the strawberry bed. There were marks of little hands on the sand heap by the back door. Under the apple tree there lay a

green apple, with the print of little teeth in its side. Yet the baby was nowhere to be found, and although they called her name over and over, no answer came but the mournful echo of their own voices.

"Somebody has stolen her," said the mother, with a white face and quivering lips.

But, no. The young aunts had been lounging in hammocks, in full sight of the front gate, and driveway, and were sure that the child had not passed them. The fence about the back yard had been built close and high, so that Tommy could not climb over it, and none of the neighbors could have captured her unless with a hook and line.

"She lit a match in my room the other day," said one of the young aunts, terrified at the recollection. "Suppose she found one lying around, and has burned herself up."

"Pooh!" said great-grandmother Becket! Wouldn't we have smelled the smoke? And do you imagine a child could burn herself up and vanish into air without a trace?"

"Here is Tommy," said the mother, new hope taking possession of her at sight of the boy's sturdy figure and cheerful, dirty face. "Tommy, your little sister is lost."

"Lost!"

"We've looked everywhere, and cannot find her."

Tommy put his hands in his pants pockets and whistled. Then he looked up and saw the frightened faces around him and the tears in his mother's eyes.

"Don't you worry, mother. I'll find her," he said bravely. He stood for a moment in a brown study.

"Have you looked in the dog kennel?" he asked. No one had thought of the dog kennel. Tommy marched to it,

heading an eager procession. He pushed aside Juno, who sat outside, threw himself on the ground, and stuck his head into the kennel. But only the puppies were there, to yelp as he pushed them about.

"She hasn't gone up a tree, has she?" he suggested.

"That—baby—climb—a—tree!" puffed great-grandmother.

"She can climb like a squirrel," said Tommy defiantly; and he walked around under the trees, and twisted his head to look up among the green leaves, as though he were hunting for a bird or butterfly. Then he had a sudden idea.

"Did you look in the barn?" he asked.

"In the barn? Why, Tommy, you know papa had a hasp put high on the door to keep her from going in," said the mother.

"But she can open it, easy as anything," insisted Tommy. "She just takes a lath, and pushes up on it so—aha! didn't I tell you so?" he cried in triumph.

For they had reached the barn, and there was the lath, dropped on the threshold, and there was the hasp, loose and hanging, and the door standing a little ajar.

All within was still as death. A sudden dreadful fear came upon the mother. In a stall within was the spirited bay mare, Dolly. The baby, who loved Dolly, and could see no difference between horses and dogs, so far as babies' rights were concerned, had been caught hugging the animal's fore leg one day. What if she were now lying under the horse's hoofs, crushed, bleeding, dead?

"Oh, I cannot go in. I dare not," groaned the poor mother.

"Well, she isn't here, after all," said

Tommy in a crestfallen tone. "Not a sign of her anywhere."

"What ails Dolly?" asked a young aunt, her eye fixed on the horse, who stood motionless in the rear of her stall, her ears pricked forward and her halter rope stretched as far as it would reach.

"She must be sick," said the mother. "She isn't eating anything, and her manger is full of hay."

"Dolly's all right," said Tommy knowingly. "Old Speckle's got a nest in the end of the manger. Dolly's awfully fond of eggs. I've watched her lots of times. She'll just keep still as a mouse till Speckle lays her egg, and then she'll eat it up, shell and all. Come and see."

He tiptoed up the stall, then gave a cry that brought them all to his side. For there, in the manger, in a nest hollowed in the sweet new hay by the weight of her own little body, lay Baby Becket, fast asleep.

Nobody could speak for a moment. They all thought of that other Babe that lay in a manger, in a distant land, so many years gone by. And they wondered if the Holy Babe slumbered more sweetly or opened more innocent and loving eyes than Baby Becket, awakening with a little coo, to reach up her arms to her mother.

Flora Haines Loughhead.

A MUTUAL SCARE.

THERE are many frightful things in this world, as well as things to be frightened. Sometimes the two qualities reside in the same animal.

That a black bear is a frightful creature none will try to deny; but that man himself possesses the same endowment some may not readily admit. But, as we pass judgment on Mr. Bear,

ought we not in justice to receive judgment from him?

To illustrate: A number of years ago a party of men went from Provo City up Rock Canyon to get some poles. This canyon is perhaps the roughest gorge this side of the awful chasm of Gehenna, in the lower regions, into which condemned souls are plunged. But to return to my story:

After their wagons were loaded, supper was over, and the usual camp-fire tales were enjoyed. Amid roaring laughter, they prepared to retire for the night.

One of their number, a Mr. Blank, chose to make his bed a few rods from the rest, near by a trail.

He was cautioned by his fellows that if he valued his scalp he had better join the crowd. "For," said one, "these mountains are alive with bear; they are seen daily, and often in groups of ten or twenty in a place. Cattle are chased every night, and many are killed and devoured."

"Furthermore," said another, "there is one old bear that runs down that very trail every night. At least his fresh tracks are there every morning."

"Oh, I'm no chicken; can't scare me," said Mr. Blank, who, being unused to canyon life, thought they were making fun of him. "I'm not to be bluffed so easily."

"But," replied several, "your life is in danger."

"I'll sleep there if old Bruin himself crawls into bed with me," was his brave reply.

But in uttering these words little did he think he was foreshadowing a real adventure. Some people receive instruction through experience only, thought his advisers, and at that all retired, and for a while slept profoundly.

About two o'clock in the morning, true to prediction, along came Mr. Bruin. His attention was arrested at sight of the bed, and his curiosity greatly aroused when he beheld the animal in it.

Anxious for a better view, he stood at the head of the bed, snuffing over and licking the face of his new acquaintance. And just as he was preparing his delicate little mouth to give the gentleman an affectionate kiss on the cheek that he had licked clean, the latter, with a rudeness entirely unbecoming so affectionate a greeting, gradually rolled his big, white eyes back towards his forehead until they beheld—what? Who shall ever tell what those terrified eyes saw? But we know it was only the delicate form of a small black bear, watching over him with all the demureness of a nun waiting upon a patient.

But now note the utter selfishness of human nature. The man did not offer a portion of his bed to his visitor as he vowed to his friends he would, but most abruptly and without the slightest apology, shouted at the very top of his voice:

"A bear!" Instantly he sprang ten feet into the air, and struck the ground at a running speed down the canyon. (Home' home, sweet sweet, home.) Now he might have stopped to excuse himself, for thus rudely quitting the presence of a caller, but he didn't. Instead, he left behind his hat, boots, and trousers, all for Mr. Bear to wear, if he chose.

But Bruin chose otherwise, and might have been seen flying like the Angel of Darkness himself in the opposite direction, and at a speed only equaled perhaps, by that of the object of his fright.

The conclusions drawn from this story are (1) That if neither of these fright-

ened animals have stopped running, they are still going. (2) That Mr. Blank will never again make his bed by the side of a trail. (3) That if he should, and Mr. Bruin should behold it, he will not trouble himself to scrape (or lick) an acquaintance. (4) That each of these beings thinks the other the most frightful of all living creatures. (5) That if they continue to travel in the direction they were last seen going, they will meet on the opposite side of the earth, when, it is hoped, they will see themselves as they saw each other, and know each other as they know themselves. The whole result, may then be, so far as they are concerned, at least, a reconciliation between man and beast.

J. E. Bean.

A SLEEPLESS NIGHT.

SOME years ago an English Under-Secretary of State, Sir Evan Nepean, found it impossible to sleep one night after he had retired to rest. He rolled and tossed in bed until about 2 o'clock in the morning, when he arose and decided to take a walk for the purpose of getting his mind settled. He sprang from his bed, clothed himself, and started out into Regent's Park. Of course at so early an hour in the morning there were scarcely any people astir, excepting the night-watchman and policeman. In his walk he passed his office several times, and finally yielded to an impression to pass through a private door into his office. He there found upon his desk a memorandum book containing items of importance which were noted down from time to time as they came into his mind, of matters which needed his particular attention. He looked over the work without any special object in view, when his eye immediately

caught sight of the following words which had been written several days before:

"Send a pardon to York for the three marines who have been sentenced to death."

He remembered having given orders the previous day that this pardon should be sent, but there was no note upon the book of his commands having been fulfilled. The execution was to occur early on the morning of the following day, and he was filled with horror at the thought that perhaps his orders had been neglected, and might result in the death of three human beings.

He immediately looked through the copies of letters which had been sent from his office in the hope of finding that the promised pardon had been forwarded, but he found no indication of such having been done. He immediately hastened to Downing Street and aroused the official whose duty it was to attend to such matters. He anxiously inquired, "Has the pardon of the three marines, which was ordered, been forwarded to York?"

"I can scarcely remember whether it has or not," answered the sleepy officer.

"Get your wits together and answer me," replied the Secretary. "This concerns three lives, and I do not intend to allow blood to be shed through neglect of men in my office."

"Oh, now I remember," said the officer. "I handed the papers in the case yesterday to the Queen's Secretary. He doubtless forwarded them as desired, as the duty belonged to his office."

Sir Evan could not, however, rest with this uncertainty, but began to believe that there was a providence in his being unable to sleep, more than a mere accident, and that he was to be the means of saving the lives of three

of his fellow-men, who, though they had neglected duty, were still unworthy of death.

With still greater vehemence he inquired of the careless official: "Have you a receipt from the Secretary in your possession showing that the pardon has really been sent?"

"No, sir."

"Then we must immediately find him. Come, we still have time to catch him at his home."

It was now about four o'clock in the morning. The Queen's Secretary lived at some considerable distance, and it was impossible at such an early hour to obtain a vehicle to convey the anxious men to their destination. But the importance of the labor they had to perform prompted them to use every exertion. By running nearly the whole distance they barely arrived at the house of the Secretary just as he was about to enter his carriage to take a drive in the country.

As the latter learned from Sir Evan, whom he was greatly astonished to see at such an hour in the morning, the object of his visit, he exclaimed, "Good heavens! I forgot all about it. I left the pardon in my desk in the office." And then began to beg forgiveness for his neglect.

For a moment his superior officer looked at him with anger, but quickly turned and said to himself "This is wonderful. Oh God, I thank Thee that I was unable to sleep."

The Queen's Secretary immediately went to his office and obtained the pardon, and Sir Evan hastened to the post-office and personally handed to the express messenger the pardon for the condemned men.

The next morning just as the marines were about to enter the vehicle which

was to convey them to the place of execution the pardon arrived. What words can express the joy of the poor men as they heard that their lives were to be spared!

It is not often that a sleepless night is so fruitful of good, as was the case with Sir Evan Nepean.

G. T.

THE SACRAMENT.

THERE has been considerable discussion at one time and another among the Elders concerning the object of the sacrament. All seem to understand that the great purpose in partaking of this holy ordinance is to eat and drink in remembrance of the Lord—of His death and the atonement which was wrought out for mankind by the shedding of His blood.

But there are some who think that in addition to this object, those who partake of the sacrament obtain the remission of their sins, and that besides the remembering of the Lord Jesus, the sacrament is intended for the remission of sins.

There is a certain element of truth in this idea; but to say that the sacrament is for the remission of sins, is incorrect. It was not instituted for that purpose.

The Saints of God obtain continued forgiveness of their sins by observing all the laws which God has given. When they repent and confess their sins, they are promised forgiveness. When they keep all the commandments of God their sins do not stand against them, but are blotted out. But to say that there is more efficacy in partaking of the sacrament, and that the partaking of it contributes more readily to the remission of sins, than in prayer and repentance,

and other good works which we are commanded to perform, is erroneous; and no Elder is justified in making any such statements. In all the words of the Lord which have come to us upon this subject, there is nothing said that justifies the Elders in assuming that a person by partaking of the sacrament is any more sure to receive remission of sins than by performing any other good work which we are commanded to observe.

The words of the Savior to the Jews, when He was in the flesh, and afterwards to the Nephites, when He appeared to them after His resurrection, and His teachings recorded in the Doctrine and Covenants, are in perfect harmony upon this point. He testifies to His disciples at Jerusalem that His blood would be shed for the remission of sins, and He commanded them to eat and drink of this sacrament in remembrance of Him. Unto the Nephites He spoke upon this sacrament with greater fullness. He told the Nephites to partake of the sacrament in remembrance of His body, which He had shown unto them, and it should be a testimony unto the Father that they always remembered Him, and if they always remembered Him they should always have His Spirit to be with them. There was one important point, however, that He dwelt upon with great emphasis, namely, that they should not knowingly suffer anyone to partake of His flesh and blood unworthily, when, as His servants, they administered it. Indeed, they were commanded to forbid anyone eating or drinking of this sacrament whom the disciples knew to be unworthy. One of the causes which was afterward assigned for the falling away of the Nephites from the gospel of Jesus was the "administering of that which was sacred unto him to whom it would be forbidden because of unworthi-

ness," evidently referring to the sacrament.

It is plain from all these words, that sinners—men who needed remission of sins—were not to be permitted to partake of this holy ordinance. Those whom the Lord thinks worthy to partake of it are those who keep His commandments and live in as pure a condition as it is possible for poor, fallible human beings to be in. If the ordinance had been for the remission of sins, the class which the disciples were told must not partake of it, would be the very ones who needed it most, in order to have the remission of their sins.

In the Church of Christ repentance and baptism are the means which the Lord has instituted for the remission of sins. Afterwards, if the members of the Church commit sins, they are commanded to repent of them, and to confess them—confess them always to the Lord; and when they sin against their brethren and sisters, to confess them both to the Father and to those whom they offend. When they have done this, they can partake of the sacrament in a manner that is acceptable unto the Lord.

G. Q. C. in the Millennial Star.

DESERET SUNDAY SCHOOL UNION DEPARTMENT.

THE General Superintendency of Sunday Schools desire to call attention to the following, which have been sent to all Sunday Schools in Zion:

SALT LAKE CITY, UTAH,

August 12, 1893.

Superintendent——Stake of Zion.

DEAR BROTHER:—We herewith hand you copy of circular letter, which we have sent to all superintendents in your stake. Please use your best endeavors to have the ward superintendents attend to

this matter with spirit and on the day appointed.

The moneys, as you receive them, please forward (less 20% retained by you for Stake Sunday School purposes) to Elder George Reynolds, (Treasurer of the Union), Box B, Salt Lake City, Utah, who will receipt therefor.

We also hand you blanks for filling in the amount of each Sunday School's donation; the smaller sheet to be kept by you, the larger to be returned to the treasurer with your report of receipts from the entire stake.

Very truly your brethren,

GEO. Q. CANNON.

GEORGE GODDARD.

JOHN MORGAN,

Genl. Suptcy. of Sunday Schools.

JOHN M. WHITAKER, Gen. Sec.

SALT LAKE CITY, UTAH,

August 12, 1893.

*To the Superintendents of Sunday Schools,
of the Church of Jesus Christ of Latter-day Saints.*

DEAR BRETHREN:—The urgent calls pressing upon the Deseret Sunday School Union Board, compel us to remind you that the first Sunday in September of each year has been set apart as "Nickel Day," or the day on which to collect from all the officers and scholars of our Sunday Schools the small donations for the benefit of the fund by which the Union is at present financially sustained. We trust you will not let the appointed day pass without attending to this matter, and that you will promptly remit your collections to your Stake Superintendent, as previously arranged.

In view of the number of brethren and sisters who have, or will be called by the First Presidency to attend the Sunday School Normal Courses at the Brigham Young Academy, Provo, it is deemed inexpedient to send out any Sunday

School Missionaries to the different Stakes during the approaching fall and winter.

With a desire that promptness and earnestness may characterize your labors in your callings, and praying the Lord to bless you in the same,

We remain, your brethren,

GEO. Q. CANNON,

GEORGE GODDARD,

JOHN MORGAN,

Genl. Suptcy. of Sunday Schools.

JOHN M. WHITAKER, Gen. Sec.

THE REAL SOURCE OF WEALTH.

A WRITER in the Mark Lane, London, *Express* maintains the position that commerce and manufactures must ever be secondary to the cultivation of the soil, and that the latter is the only real source of wealth. In proof of the truth of this position he compares the nature and results of other industrial pursuits with that of the cultivation of the soil.

First as to commerce. There is nothing produced by commerce, its office being merely the barter of commodities. And whether this barter takes place between one country and another or between individuals of the same country, it is but an exchange of equivalents. Hence it is to be regarded as a mere medium for the distribution or circulation of wealth, and not as in any way contributing to its existence or production.

Then as to manufactures, there is no matter produced which did not previously exist, their office being only to convert material previously existing into forms of greater utility or convenience.

Mining, at first sight, may appear to have a greater claim to the production of wealth, but does not, in reality, produce anything which did not before exist, every pound of coal, iron, silver

or gold, having previously existed in the bowels of the earth before being taken from them.

Agriculture alone affords an increase of matter; and the surplus of this over the cost of production constitutes the only increase of real wealth or capital. But however true this may be, it must be remembered that commerce, by the exchange of commodities and manufactures, by giving to the matters produced by agriculture a more useful form, are greatly conducive to the aggrandizement of nations, and to the conveniences and comfort of their population.

BAD WORDS IN JAPANESE.

IN the Japanese language there is no provision made for oaths, or words for rough language. A man cannot swear in Japanese! The worst thing he can say is "fellow," and if one is very much put out he can say, "There! there!" It sounds like an exaggeration, but you cannot find a bad word in a Japanese dictionary.

RAMBLING REFLECTIONS.

Life is a path where briars and flowers are growing
Profusely at our feet,
And blest is he who has the gift of knowing,
The bitter from the sweet.

The rose is ours, with all its wealth of beauty,
And fragrance rich and rare;
The thistle waves, a sentinel on duty,
Whose scars the reckless wear.

We needs must know, as on in life we wander,
The duties of the hour,
And ne'er to idler's prattle stoop nor ponder
For work is honor's dower,

What though life's shadeless path may feel oppressing
Beneath the scorching sun;
'Tis sacrifice that gives the world its blessing,
And saves us, every one.

Sun, moon and stars, lakes, rivers, seas and ocean;
The universe entire,
A wondrous lesson speaks of true devotion
In living tongues of fire.

J. C.

THE CHURCH SCHOOL CONVENTION.

Church School Papers No. 23.

THE annual Convention of the Church Schools was held at the Brigham Young Academy, Provo, on Monday August 14th, 1893, beginning at 11 a.m. Dr. K. G. Maeser, General Superintendent, presided and Prof. Willard Done officiated as Secretary.

After the regular opening exercises Dr. Maeser delivered the following address:

Dear Fellow Laborers:—In bidding you welcome in behalf of President Woodruff and of the General Board of Education, I realize that we are meeting today under peculiar and trying circumstances which require of us a degree of wisdom in our deliberations and of devotion to our calling that needs the support and guidance of the Spirit of the Lord in order to attain the objects desired.

Considering the fact that our Church School Organization is not only of a comparatively recent origin, but is also a feature of the Church that had no precedent to follow, it is to the credit of its component parts that they to such a degree already have attained to harmonious action. There is a vast difference between *Unity* and *Uniformity*, for, while the former has to be cultivated almost to an unlimited extent, in regard to motives, general spirit, aims and purposes, the latter requires our attention only conditionally. The First Presidency and the General Board of Education, recognizing in *Unity* one of the essential factors in our Church School Organization, are very desirous that the respective Boards of Education and teachers should endeavor to follow in the future still more closely than they have done in the past a line of proced-

ure which I am instructed to mark out, on the present occasion, by a few stakes as it were.

General Circulars.—A revision of the first five General Circulars and condensation of them into one, known to us as General Circular No. 7, contains, we may say, the Constitution of our Church School Organization, and as such ought to be familiar to every one of our teachers and members of Boards, so that a compliance with its provisions would be the first aim of our Boards and Faculties, and no deviation be permitted without consultation with and the consent of the General Superintendent. General Circular No. 8 is a supplement to No. 7, and is binding upon us in the same degree. No Board nor Faculty meeting should be held without these two circulars being within reach of the chairman for reference. These recommendations apply to any General Circulars that may be issued hereafter by the General Board.

Church School Papers.—In order to assist our Church Schools still more effectually, the General Board concluded to select the JUVENILE INSTRUCTOR as its official organ of occasional general instructions, and instructed the General Superintendent to publish under the head of "Church School Papers" from time to time in that periodical the wishes of the General Board. It is to be regretted, however, that not only members of Boards, but also teachers have been found, that have never posted themselves in regard to these directions, and much confusion and detriment to our work in many instances has been the result of this inexcusable neglect. It is, therefore, recommended again, that the Church School Papers, published since the last meeting of any Board or Faculty should be read in the next

meeting. The General Superintendent has been instructed to solicit any available suggestions from members of Boards or Faculties.

Correspondence.—The First Presidency and the General Board of Education expect that the General Superintendent will be able to furnish them any information concerning our Boards, Faculties, and Schools, when called upon. As our schools are extending all the way from Idaho in Mexico, it would be a matter of impossibility for that official to meet that requirement if he be not in close communication with every school, whatever its grade and wherever situated. In consequence, the request has been made, both privately and in the Church School Papers, that every Principal report by letter to the General Superintendent at least once every ten weeks. There is a vast amount of correspondence carried on from the General Superintendent's office, and it is suggested that all our correspondents, expecting answers, enclose postage stamps to lessen the expenses of the office in this regard.

General Superintendent's Visits.—These visits should be made to every Church School at least once a year, as far as circumstances will permit. It is the duty of the General Superintendent also to meet with the respective Boards, at which meeting he should have the opportunity of making the personal acquaintance of every member in order to come to a mutual understanding in regard to the work in which we are engaged. As due notice of that visit is given a reasonable time beforehand, no members should be absent on that occasion without an acceptable excuse. It is also the duty of the General Superintendent to meet with the Faculties, inspect the records required to be kept

according to General Circular No. 7, page 17, to attend the exercises of the school, and to give such instructions as circumstances may require.

General Circular No. 8.—This circular especially classifies our schools, treats upon the nature of the work, and upon the authorization under which it is to be done. It will be necessary to remind all Boards of the provision that none of them should commence a school the ensuing year without the charters having been obtained from the General Board and the grade, specified by the charter, being strictly observed. A Board of Examiners has been appointed to decide upon the respective qualifications of teachers for any of the three grades in our Church School Organization, viz.: Professors and Teachers of the intermediate and of the Primary Grade; and nobody should attempt, therefore, to assume titles or perform work for which he is not authorized by the General Board.

The Board of Examiners.—The members of this Board, laboring under the direction of the General Board, are conscious of the great responsibility resting upon them, and are endeavoring to perform their delicate duties with due consideration of the interests of our schools and of the circumstances of the teachers before them. Inasmuch as they have been instructed also to act as a Committee on Textbooks, it is most earnestly recommended that no Church School adopt in future any text-book outside of those recommended in General Circular No. 7, without the approval of the Board of Examiners.

Board Meetings.—To obviate the great irregularity prevailing here and there in regard to holding meetings of Boards, the General Board desires that each Board should hold regular quarterly meetings at fixed dates, and forward the

calendar of these meetings for the ensuing year to the General Superintendent before October 1st next. These quarterly meetings do not exclude any special meetings which it may be deemed necessary to hold occasionally. The Principal is, ex-officio, a member of the Board, and stands in the same relationship to his Board as the General Superintendent stands to the General Board. At the quarterly meetings the "Visiting Committee" should hand in a written report of their visits made at the school since the last meeting; these reports and the minutes of the Board meetings are subject to the inspection of the General Superintendent at his periodical visits. Stake Boards should require at their quarterly meetings reports from all the Church Schools, and from the Superintendents of the Religion Classes in their respective Stakes.

District Conventions.—This feature of our Church School Organization seems to have been lost sight of in some instances to the disadvantage of the work before us. A teacher's profession is a progressive one, and a teacher that ceases to learn, ceases to be fit for teaching. A fossilized, run-into-a-groove teacher, in short, a pedant, is an incubus upon the profession. We all are apt, however, to become more or less stereotyped if we seek no exchange of ideas with our fellow-workers, for none of us have a monopoly of truth.

To facilitate the opportunities for professional contact, these "District Conventions" have been recommended to be organized in every Stake where Church Schools or Religion Classes or both are conducted. Church School Papers No. 18 contain instructions on that subject.

Faculty Meetings.—It is a recognized rule in our Church School Organization that a weekly Faculty meeting, on a

fixed day and hour, is to be held as soon as in any school, two teachers, that is, a Principal and an Assistant, are laboring. Strict minutes of proceedings, subject to the inspection of the General Superintendent, should be kept, and omissions should be accounted for in the record. Members of Boards should attend occasionally such Faculty meetings. See Church School Papers No. 20.

Records, Reports, Publications, and Prints.—With much regret I have to state that the records in some Church Schools have not been kept satisfactorily. In some instances they were found incomplete, in others in such a condition as made it impossible for any one to understand them. It is necessary that they be kept in such a way as would enable anybody to extract from them the correct totals for all the headings on the Annual Statistical Report.

Reports.—The Annual Financial and Statistical Reports, the summaries of which are before you today for inspection, have been in many cases very unsatisfactory this year. I will now explain the proper way of getting them up. (Speaker did so.) The General Board holds every Principal responsible for the proper keeping of these records and reports. Officers not performing their duties satisfactorily should have others appointed in their place. Nearly one-half of the financial reports have been unreliable, being forwarded either without the endorsement of the Auditing Committee, or the accounts were found incomplete or in some instances absolutely incorrect. Principals of our Church Schools should assist secretaries and treasurers of our Boards in keeping records and in making out reports, whenever such assistance is needed.

Notwithstanding the request made in Church School Papers No. 21, that the General Superintendent should be furnished with copies of all publications and prints issued by any of our schools, only few responses have been made thus far. In connection with this point attention is called to the repeated requests made in the Church School Papers that the General Superintendent be furnished with an historical report of the organization of every Board and School up to date, so that he can make a summary to the Church Historian at October Conference.

Religion Classes.—The First Presidency and the General Board of Education desire most earnestly that all Stake Boards take the matter of Religion Classes into active consideration. You are reminded of the circular of the First Presidency, addressed to the Presidents of Stakes, and Bishops, under date of October 29th, 1890, and published in General Circular No. 7, pages 12-14. The necessity calling forth that circular then, is enhanced now by the stringency of the times. A great many of our youth being prevented from availing themselves of a Church School education, who under other circumstances would gladly have done so the Stake Presidencies and their respective Stake Boards of Education will please appoint at once a Superintendent of Religion Classes for the Stake, report his name and address to the General Superintendent for the purpose of having him instructed for his work. The General Board of Education have issued blank reports for these classes, which will be sent to all the Stake Presidencies. (Explains their use.)

Teachers' Engagements.—Although it is the desire of the General Board that Principals of our Church Schools should

be engaged by their respective Boards at a per annum salary, and not for so many months or weeks, leaving for the present the financial arrangements with the assistant teachers to a mutual understanding between the contracting parties, the present peculiar financial conditions of the whole country compels us to modify this rule to some extent.

Our Church Schools.—A number of our Boards of Education have reported that they are obliged by the hard times to suspend operations during the ensuing academic year, while several others are making the continuance of the schools dependent upon the amount of appropriation made by the General Board.

It is my sad duty to report to this Convention that it does not lie within the power of the General Board to make any appropriation at all for this year, but it realizes at the same time the fact that it would be a calamity for any Stake to have its Academy suspend operation, if even only for a season. The question arises, therefore, "What can be done?"

A Mission.—A suggestion has been made to the First Presidency, meeting with their approval, to the end that a call be made at this Convention, for volunteers, willing to take charge of Church Schools at a pro rata salary, based upon the tuition after deducting for fuel and other running expenses, and to take the risk of getting much, little, or nothing. If the school should be maintained in this way to the end, the time of this service will be credited as a mission to the respective teachers.

By a decision of the General Board, the rule that not less than forty weeks should be counted as an academic year for Stake Academies, unless otherwise arranged with the General Superintendent, is suspended for the ensuing

school year, and the General Superintendent is instructed to arrange with the respective Boards such lengths of the school year as their circumstances may permit.

Business Before the Convention.—In Church School Papers No. 20 were given five subjects for the teachers to consider, so that these subjects might be intelligently discussed at this Convention, and a uniform course be adopted for all our Church Schools, in order to avoid the confusion prevailing in regard to them, making it impossible for the General Superintendent in many instances to arrive at a correct comparative estimate of the schools' work and standing. These points I desire to have disposed of during the present services of the Convention, either by separate committees or by the Convention as a committee of the whole.

The following points were presented and discussed in Convention, and the decisions herein stated were reached.

1. Regarding the consideration of incidental questions in regular class work, the recommendation was made that incidental questions bearing on the subject at hand be permitted to the extent of subordinate relationship only.

2. *The Nomenclature of Departments and Classes.*—It was decided that the same nomenclature shall be used in all the schools of the Church, and the actual method of designation shall be prescribed by the Board of Examiners.

3. *The Monitorial System.*—The decision was reached that the monitorial system shall be recommended in the first eight grades, but not in the higher classes. This shall be for the especial benefit of the students employed as monitors, seniors, etc., in giving them practice in self-control, in the govern-

ment of others, and in the cultivation of the sense of public responsibility.

4. *Diagraming and Analysis.*—The recommendation was made that diagraming and analysis be used in the various branches as a means, but never as an end.

5. *The Different Methods of Calling upon Students in Class.*—It was recommended that in each school there be variety in methods of teaching, but uniformity in school tactics.

It is desired that the decisions reached in these cases shall be regarded and observed as fully as possible in all Church Schools.

Dr. J. E. Talmage, Secretary of the Board of Examiners, requested that the Principal of each school send to him, P. O. Box 1047, Salt Lake City, two copies of each year's circular as it is issued.

He also stated that those who intend to undergo examination before the Board at any time, should, previous to the time of examination, gain from the examiners all necessary information regarding the branches they are attempting, that they may fully understand the scope and character of the work required of them. The examiners will be pleased to correspond with the teachers at any time regarding their work, making such suggestions and rendering such assistance as shall tend to elevate and improve the general system of schools.

Dr. Maeser especially requested that teachers communicate to him points of interest for insertion in the Church School Papers, that these may be made of still greater value to those who are engaged in this work.

The Convention adjourned, subject to call, with appropriate closing exercises.

Dr. Karl Maeser, Gen. Supt.

Our Little Folks.

YOUNG FOLKS' STORIES.

Cured by Faith.

I DESIRE to tell the little readers of the JUVENILE INSTRUCTOR of my sickness and recovery, for I want them to know how good our Father in heaven was to me.

I first took pneumonia, and then erysipelas set in. My head and face swelled and blistered, and my head was twice as large as it was naturally. My eyes were swelled, and entirely shut for three or four days.

Mamma said people would come in and look at me, and looking as though they doubted my recovery, go away.

I was out of my mind part of the time. I did not eat anything for over a week, and got to be not much more than skin and bones.

The only doctor we called on was our Father in Heaven; and I think He is the only sure Doctor that we can have.

They did not put anything on my head and face but dry flour. And the Elders administered to me often, and mamma said she fasted and asked the Lord to heal me, and He answered our prayers. No earthly doctor could have cured me so quickly. The sores on my face got well almost immediately, and the scabs came off with the flour. The day I first sat up was on Thursday, and on the next Saturday afternoon I walked one block, to the store. A man that had been to see me a few days before, was in the store, and he told mamma afterwards he could hardly believe his own eyes. Then next day I went to Sunday School, and those that had seen me when sick now stared at me. I have

been alright ever since, only I am almost bald headed.

Alice Arminnie Hatch, age 9 years.

KOOSHAREM, PIUTE CO., UTAH.

A PET ANIMAL SHOW.

IN Manchester, England, there is held every year a show of pet animals, at which prizes are given for those who show that they are best treated, and those who are kindest and are best taught.

Most of the animals are sent to the show by children, for whom it is especially held. It is managed by a society called the Band of Kindness, which has been formed to promote and encourage kindness to animals amongst children. Each member of the society, upon joining it, signs a pledge to protect all animals as far as possible, to feed birds in the winter, and not to rob or destroy their nests, to be kind to all domestic animals, and in no way to hurt them if it can be avoided.

They included working and pet donkeys, dogs, cats, rabbits, guinea-pigs, fowls, pet birds, and goats. Amongst the dogs the collies attracted much attention, though many of the pet breeds excited much interest, particularly the small poodle, learned in many tricks. One of the cats was a three-legged Manx, while a red Russian Tom, with tinted beard, bore off the palm for size and beauty. He was described as "very affectionate with children, will refuse to eat unless fed by the hands, will sit up and box like a man." Some of the cocks were fine fellows, especially the Brahma, which took the first prize, and the goats exhibited so pleased the judge that he added an extra sovereign to the prize money.

Amongst what may be called the "special" attractions, was a performing donkey, "Smiler," which walked up stairs, jumped a five barred gate, fired a pistol, enjoyed a see-saw, placed his fore legs on his master's shoulders, and executed many other tricks. A truly happy "family" was shown, dogs, cats, mice, rats, a bat, pigeons, doves, a hawk, and various small birds dwelling together in unity in one cage.

With kindness and patience, animals may be trained to do wonderful things.

THE SEA OF GALILEE.

THE Sea of Galilee is beautiful in summer. Wherever its shores are cultivated they are one mass of waving grain. The chief beauty, however, lies in the oleander bushes that fringe the lake all round. They grow in clumps about ten feet high, and the flowers are so plentiful that each clump has the aspect of a large bouquet.

The plain of Gennesaret is partly cultivated, but it still retains its desolate appearance. Huge weeds make impassable barriers along its many marshy brooks. This plain is one of the most highly favored spots in the world from the agricultural standpoint. There never was more fertile soil, and copious springs send perennial streams meandering in every direction.

A MYSTERIOUS WELL.

IN the neighborhood of Shiraz, Persia, upon a hill the traveler comes upon some wells which would seem to date back to the great King Darius, for the labor involved in their construction certainly points to a dynasty more magnificent in its undertakings for the royal

pleasure than the Parthian, Sassanian, or the Arab. Near the top of the precipitous hill there yawns an opening, perfectly rectangular, about eight yards by six, which is the mouth of a well going straight down into the bowels of the mountain. The shaft is cut in the live rock, the sides are as perpendicular as the plumb line can make them, and the depth something under four hundred feet, the bottom at present being dry. Within fifty yards on the same hill are two smaller wells, and local tradition asserts that there is underground communication between the three. This theory finds support in the fact that when a pistol is fired at the mouth of one of these wells to disturb the pigeons who flock thither at the noontide heat, the noise made by their wings, at first very loud, gets gradually fainter, as though the birds were escaping through some lateral galleries. They certainly take themselves in some manner away from the perpendicular shaft without coming out at the upper mouth, though there is no evidence that their exit takes place through either of the other two wells.

BE IN TIME.

Be in time for every call;

If you can, be first of all:

Be in time.

If your teachers only find

You are never once behind,

But are, like the dial, true,

They will always trust to you:

Be in time.

Never linger ere you start;

Set out with a willing heart;

Be in time.

In the morning up and on,

First to work and soonest done,
This is how the goal's attained;
This is how the prize is gained;
Be in time.

Those who aim at something great,
Never yet were found too late;
Be in time.

Life with all is but a school;
We must work by plan and rule,
With some noble end in view,
Ever steady, earnest, true:
Be in time.

BEGINNINGS.

THE story is an old one, but good for all that. Said the camel, "It is cold out here; may I put my head within your door?" The merchant could not find it in his heart to refuse. Before long the camel's neck, as well as his head, was within the little room; then his shoulders; then his whole body. So the merchant was crowded out entirely, for the room was not big enough for both of them. We sometimes think it no great harm if we permit the beginning of a bad habit to enter our bosom. If it would stop there, it might not do so much evil. But no one knows where a bad habit will stop. It is quite as likely as not to crowd out every good thing. So look out for beginnings.

THE NOISY BOYS.

THEY say that boys
Make all the noise,
And that the girls are quiet.
If girls were boys,
I know their joys
Would only be in riot.
I know we oft,
When mud is soft,
Forget to use the door-mats;

We go all "fours,"
We slam the doors,
We use our hats like brick-bats.

Perhaps we may
Some sunny day,
Attempt to tease the girls,
To eat their cake,
And faces make,
Or pull their dangling curls.

But then you know,
When we do so,
It's only just in fun;
For when we will,
We can be still,
As almost any one.

But let them say
Whate'er they may,
About our dreadful noise,
For errands done,
Some one to run,
They're glad to find the boys.

TWO CHERRIES.

As I was going shopping one morning, I saw my little niece, Ida, coming towards me. Ida is a sweet girl about six years old. Everybody loves her.

As soon as I saw her I knew something had happened to please her, she looked so happy. Her cheeks were redder than usual, and her eyes were shining with delight.

"Turn about, and go shopping with me," I said, after I had kissed her good morning.

"Not this time, Aunt Rosie," she answered; "I must hurry home, for I have something for mamma and baby. You can take one little peep."

She opened her hand and I saw—what do you think?—two ripe cherries!

"I would give you one, Auntie, if I had another. Aren't they nice? Uncle Tom gave them to me. Baby Alice

never tasted a cherry in all her little life!"

"It will be a great treat," said I. "How do they taste?"

"O, I don't know, but they look so nice! Uncle Tom only gave me two, and I want mamma and baby to have them!"

And that was what made her so happy—two cherries for mamma and baby!

I have seen little girls who would have eaten them both themselves. Do you wonder everybody loves dear little Ida?

So I had to go shopping alone. But before I returned home I went to the market and bought a quart of the finest black-heart cherries I could find, great, plump ripe ones. I went round to Ida's and told Bridget, the kitchen-girl, to give them to Ida and say that they were a present from a friend.

Of course Ida shared them with all the rest of the family; but she found out herself how cherries tasted.

The next time I saw her she told me all about it; but she never could guess who sent her those cherries.

KITTY KNEW ABOUT SHEEP.

SEVEN sheep were standing

By the pasture wall.

"Tell me," said the teacher

To her scholars small,

"One poor sheep was frightened,

Jumped, and ran away,

One from seven—how many

Woolly sheep would stay?"

Up went Kitty's fingers—

A farmer's daughter she,

Not so bright at figures

As she ought to be.

"Please, ma'am—" "Well, then, Kitty,

Tell us, if you know."

"Please, if one jumped over,

All the rest would go."

ALWAYS be good-natured. A few drops of oil will do more to start the most stubborn machinery than all the vinegar in the world.

HALLELUJAH SONG.

WORDS AND MUSIC BY C. DENNEY.

1. When the heavens were com - plet - ed, And the earth prepared for man,
 2. When the Sav - ior came from heav - en, And was born in Beth - le - hem,
 3. When the earth has filled its mis - sion, And redeemed from pow'r of sin.

Angels shouted Hal - le - lu - jah! And they sang A - men, a - men
 An - gels shouted Hal - le - lu - jah! Peace on earth, good will to men
 Then we'll all shout Hal - le - lu - jah! And we'll sing A - men, a - men.

A SABBATH HYMN.

MUSIC BY E. BEESLEY.

1. This Sabbath day we meet To worship God a - hove; With heart and voice we'll
 2. How great must be the love Of the Al - migh - ty One, To give for our sal -
 3. Then let the theme of praise In - spire each heart and soul; For all His lov - ing

praise Him For His re - deem - ing love. For life, and health, and free - dom, We'll
 va - tion His own be - got - ten Son! How great His tend - er mer - cy To
 kindness, We will His name ex - tol; Yea, let us ev - er praise Him, And

praise Him in our song, And ask Him, in His mer - cy, These blessings to pro - long.
 send Him from on high, To suf - fer per - se - cu - tion, And for our sins to die!
 let our voi - ces ring, In songs of praise and glo - ry To God, our heav'nly King!

COOL COURAGE OF A KING.

AMONG the might-have-beens of history is an incident in English royal life seventy-eight years ago, that strikingly reminds us of the way President Lincoln lost his life.

A story of the attempt on the life of King George III, is worthy to be remembered. On May 15, 1800, the English Ministers received notice that an attempt would be made to assassinate the King, and advised him not to go to Drury Lane. George III replied that he feared nothing. On arriving, he took care to enter his box first, and as he did so, a pistol shot was heard, and a bullet lodged in the ceiling. He turned and said to the Queen, who was behind him:

"Stand back for a moment. They are burning some cartridges."

He then advanced to the front of the box, and folding his arms, called aloud, "Now you may fire if you like."

An appeal to the sentiment and admiration of a crowd always produces its effect. The audience rose to their feet like a single man, and raised loud acclamations. After this, he allowed his family to enter the box, saying,

"Now there is no danger."

Three times "God Save the King" was sung, and Sheridan, who was present, added two new verses.

When the King was complimented on his courage, he replied.—

"The life of a king is at the mercy of any one who is willing to expose his own. I only performed the duty of my station."

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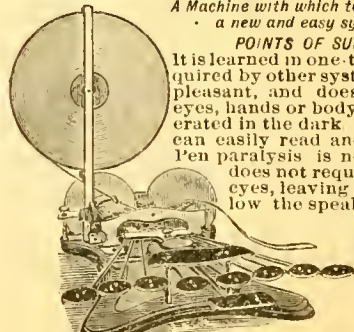
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